THE WOMEN'S MISSIONARY MAGAZINE

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Mrs. Thomas McCague.

LITTLE did mother think that when she prepared for church, as was her wont, on Sabbath morning, March 23rd, that that was to be her last Sabbath on earth. She seemed unusually well that morning, and although always happy and cheerful, all noticed that she was even more full of life than customary. It was remarked by those who were at the services on that bright morning that mother seemed stronger than usual. Nearly every one present received her never failing pleasant greeting. It was fitting that such a glad rest day should preceed the greater rest upon which she was so soon to enter. She did not seem so well in the afternoon, and when one of her daughters asked how she felt, she said, "Oh, it is nothing, just a pain in my side." Mother never complained, or spoke of her ills or aches. True to the instinct of her life her last steps on earth were taken in service for others. Suffering as she was, she placed a jar of cookies on the table for her grandchildren. Toward evening she grew rapidly worse and at times seemed to suffer intensely. About midnight she sank into quiet sleep, and those who watched at her side little realized that the end was so near. From this sleep of unconsciousness, in the early morning hour, she quietly and peacefully passed into the home beyond. The heart whose every throb was spent in devotion to others, was stilled; the hands which had constantly labored for others, and the feet that had been tireless in going on errands of love were at rest. Her death was caused by an internal hemorrhage of the lungs, the result of an accident which had occurred fifteen years before.

Words fail when we try to speak of our mother; she was so much to us all. She was so brave and patient; so faithful and uncomplaining; so strong to endure; so full of love and charity, of faith in her Lord, and earnest in His service, that I find it hard to write of her as my mind goes back over the years during which it has been my inestimable privilege to call her "mother."

She was brought up in a Christian home and received careful instruction. She was born May 20, 1832, in Warren county, Ohio. Her father was John Lowes, who was an elder in the Presbyterian church, Pisgah, Ohio. A devoted, earnest Christian man of the staunch, sturdy type so frequently developed by the struggles and necessities of those early pioneer days when "plain living and high thinking" produced character which endured. No effort was spared, no sacrifice was counted too great, to enable the children in the home to receive a liberal education. He early impressed up-

on every member of his household that the ultimate end of self culture should be the good of others. His daily petition at family worship was "Enable us so to live, that the world may be the better for our having lived in it." Her mother was descended from one of the old New York families, being a daughter of Dr. Abram Brower, who was born in New York in 1771, and who moved to Lawrenceburg, Ind., in 1819. As he lived to the advanced age of ninety-five, and had, until the day of his death, complete use of every faculty, the grandchildren received vivid accounts of the stirring scenes of revolutionary days, and deep impressions were made, producing loyalty and patriotism in their young hearts. Like grandfather Lowes, he was an active member of the Presbyterian church.

Mother received her education in Oxford, Ohio, and also at the well-known Presbyterian Academy at South Salem, Ohio. She began teaching at sixteen years of age and spent the years until her marriage, at twenty-two, in teaching and attending school. At the time of her marriage she was teaching several of the mathematical and language classes at South Salem Academy, her brother, Rev. J. A. I. Lowes, being principal. She was married July 27, 1854, and, as father at that time was under appointment of the Board as missionary to the new field, Egypt, she cheerfully and gladly looked forward to their chosen work. Her thoughts had frequently been directed toward the work in foreign lands, for grandfather was a firm believer in missions. Missionary books and periodicals were found in his home. She often spoke of her interest in the *Missionary Herald* and of the eagerness of all the children to read it when it was brought from the post office. We have lately come across a bundle of old letters written to the home friends while on the long voyage to Egypt, and after they reached their destination, and during the early history of the Egyptian mission. They are written in a fine, delicate hand and every corner of the closely written sheets is filled, for postage was heavy in those days. If it were possible I would gladly copy extensively from these letters, for mother was a most interesting writer and expressed freely the thoughts of their hearts. Here is a paragraph from a letter written at sea shortly after her miraculous escape from a terrible death, to which Dr. Watson alludes in his "American Mission in Egypt": "Our Heavenly Father has been very good and gracious to us in preserving us from the dangers of the deep and to me especially in saving me from death the evening on which we embarked. I do hope that I may be enabled to devote the life thus miraculously spared to His glory, and to be willing to do anything, to be anything, and to suffer anything, for Christ and His cause." The Master always finds work for such consecrated lives, and the service and the suffering were both given, as the other letters tell the story of the years following. She writes thus about their feelings when they reached Cairo that well remembered November day in 1854: "The utter loneliness and helplessness of these two inexperienced young persons in a strange land and among a people of unknown tongue and false religion can scarcely be imagined, but they felt that He who said, "Go ye into all the world and preach the gospel," was present to uphold, direct, and provide."

Three weeks after they were joined by Rev. Jas. Barnett, of the Damascus mission. Dr. Barnett had been in Syria two years, and as he was acquainted with the Arabic language, services in Arabic could be begun at once. It was well that these young missionaries could have as a co-laborer, one gifted with such a patient, persevering spirit as was Dr. Barnett while they were passing through the waiting time of a missionary's life when a new language must be acquired before Christ can be taught. She writes of that early work: "A house favorable for residence, religious service and a boys' school was found and work commenced in earnest, Mr. Barnett preaching, and Mr. McCague assisting in a boys' school by giving lessons in English while he was studying Arabic. Soon a depository

for the sale of Bibles and religious books was opened in a public street. Here religious discussions were held and many books sold. The first year of service Mr. Barnett preached with all earnestness in a little upper room to an audience that never exceeded eight, and when there were that many, four were missionaries who could scarcely understand a single sentence he said, and the natives who came were generally those in the employ of the mission. Two of these "four missionaries" were Mr. and Mrs. Martin, who arrived in Egypt a month later than our missionaries. They were sent out by the American Board of Mission. Mr. Martin sustained pleasant relations with our missionaries and helped in conducting the English service. In her letters of this first year, as she writes of their every day experiences, she tells of their acquaintance with the natives, of their strange manners and customs, of the difficulties of the language and earnest desire to learn it, of her work with the little girls and her longing to train at least one for a native teacher, for "in all Cairo there was not a woman who could read."

When death took her from us so unexpectedly, the first thought of comfort that came to us were the words of mother's psalm, the ninety-first. We had heard her read it often, and the familiar words tell the secret of her life of courage amid many varied and trying experiences. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the shadow of the Almighty." This beautiful psalm brought comfort to her during a time of excitement and terror in the summer of 1855, the first summer of their residence in Egypt, when the dreaded scourge, cholera, broke out in the City of Cairo. Its ravages continued during the entire month of June and ten thousand succumbed in that city alone. In a letter home she says, "I am glad that I can say that the lives and health of all the missfonaries have been precious in the sight of our Heavenly Father. Thus far, 'He has delivered us from the noisome pestilence. He has covered us with His feathers and under His wings have we trusted. A thousand *have* fallen at our side and ten thousand at our right hand, but no evil has befallen us nor any plague come nigh our dwelling: but even if our Father should see best to remove some of us, it will be well, for He doeth all things well.' "

I find a letter that is blotted with tears. It tells of the long illness and death of their "sweet, blue eyed little Mary." She died in May, 1860, at the age of two years and two months, and was the second of their little ones to lay to rest in the English cemetery in Cairo, the other child, James, having died of small-pox in May three years before. During these later years of their stay in Egypt they endured much suffering from illness and from frequent and severe attacks of ophthalmia, a painful disease of the eyes. Yet she could write "The time has passed quickly to me. I cannot realize that it is really six years since we came, and though I have had heart crushing sorrow, yet they have been very happy years to me."

Six months later, owing to failing health and threatened blindness, father and mother returned to America in the confident expectation of returning to their beloved work. But as the sight of one of mother's eyes was found to be permanently injured, and as the general health of both had been undermined by the severe illnesses they had undergone, they were compelled to give up all thought of returning. Perhaps if mother had not been so self-sacrificing and self-exacting in those early days, her health might not have so soon given way. It may also be that the first missionaries did not understand as well as those who have followed them how to adapt themselves to the necessities of the Egyptian climate. It was hard to leave the mission just at the time of the ingathering of the first fruits of the long weary years of sowing, for the first congregation of the Egyptian mission had been organized with four members, only the year before their leaving. But work in the homeland awaited them. Their mission work did not cease with their return to America. Their desire to help others, and to bring them to Christ,

kept them always at self-denying work for Him.

The work that fell to them as home missionaries in the early history of the Omaha congregation required even more faith in God and more self-denial than that in Egypt. The boards of our church were not as strongly equipped for effective home mission work as they are now, and the church cannot realize the price that was paid in the sacrifices endured by many of those early home missionaries, as they began their work here and there in the cities. Mother often said that years ago the church was too timid to enter into the cities where there seemed to be so much of worldliness and wickedness, thinking, like Israel of old, "Let us pass by the walled cities, there are giants there."

The lack of sufficient support added to the difficulties in beginning. Prices were high both for food and fuel, cotton-wood selling at $16.00 per cord. Omaha was then a straggling city of ten thousand inhabitants. Houses were scarce, rents exhorbitant. It was necessary for father to purchase his own home in order to have a roof to shelter his family. He accordingly made a cash payment of one thousand dollars for a small unfinished house of three rooms, with a strip of ground attached which was covered with hazel brush. There was no cellar, well, or other improvements. Within the first year an afternoon Sabbath-school was begun in the pastor's home, and two rooms of this little house was filled to overflowing with the children who came, the majority of whom had been gathered in through the faithful labors of mother, who managed in some way to find time from the many cares of her own family to look after these little ones and invite them to come. One of my most vivid childhood remembrances is the picture of mother coming over the hill toward her little home, followed by a group of twenty, thirty, or more children she had thus gathered in. The work in this Sabbath-school was a "sowing beside all waters," for in this formative period of the city's history, the population was a shifting one; but the children who came received careful Biblical instruction.

In after years father and mother frequently met one and another of their former Sabbath-school scholars, who spoke of the good they had received. In the mines of Colorado, upon the farms of Nebraska, in many homes here and there, may be found those whose lives have been enriched by this early implanting, and whose Bibles and text cards received in those childhood days are still read and carefully preserved. At the same time the morning Sabbath-school was continued in Beal's school-house where father had held morning and evening services since his arrival in the city in July, 1867.

This little red building was noted as having been the first home of nearly every religious denomination of Omaha, and although in a part of the city fully occupied by other churches, yet it was the only available place to be obtained in a central location. Here the church was organized. Mother afterwards thus wrote of this beginning: "The seed was literally sown in tears, for on the second day of January baby Russell was laid to rest in Prospect Hill cemetery, the first fruits of the Omaha mission. Nine days later, January 11, 1868, the First United Presbyterian church of Omaha was organized. The little band numbered three men and five women. Two weeks later, two more women were added to the roll. A beginning was made and a foundation laid, weak it was thought at the time, but the future superstructure has proved it broad and deep. Services were continued in the shool-house until June. At the spring meeting of Presbytery, owing to the transient nature of the membership and depleted condition of the treasury of the Board of Missions, it was thought best not to recommend a continuance of the mission, consequently financial support was withdrawn."

But the afternoon Sabbath-school being located in a part of the city not yet occupied by other churches, had grown rapidly, and gave such promise of future good that father and mother were reluctant to abandon the field notwithstanding the decision

of Presbytery. They were full of faith in Him whom they were convinced had called them to this field; so they decided to remain. This interesting and enthusiastic Sabbath-school, now numbering one hundred or more scholars, together with the members of the little congregation, found a church home in a modest little chapel built on part of father's property, his own purse furnishing the material, and his own hands, for the most part, doing the work. So the work was continued and the Lord was with them. During these years of trial and hard service in the laying of foundation, mother's faith never faltered. She never lost confidence in the final outcome of the work in Omaha. When discouragements came she never failed to say in her cheerful way "Never mind, the Lord will bring things out all right yet" She was right, as four Omaha churches can not testify.

She had a rare knowledge of the Bible and a remarkable faculty of impressing its truth upon her children. Verse after verse repeats itself in our minds. I often think of one she used to teach when we were little children at her knee during these very busy years of her life, (and they could not help but be busy, for there were nine of us), is this. "In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." This verse inspired her entire life. At the time of her funeral the result of this faithful morning and evening sowing was seen, when there gathered so many to weep over her; many of those whom she had helped, encouraged, comforted, and strengthened were there, and testified of the influence of her life.

She always endeavored to make the best of people, and if there was a good quality she endeavored to find it. This required at times an effort on her part, for she had keen perception of character and had to overcome a tendency to see the weaknesses in others. She used to say, "Don't expect too much of people, just make the best of them." Another remark she made to one who was finding fault with the work to which God had evidently called: "I know the place is hard and the circumstances not pleasing, but some one has to do the Lord's work there and why not you?" " This was so characteristic of her; some one had to do the first work; some one had to bear the burdens, undergo privations, and if *she* were called, uncomplainingly and faithfully would she undertake it.

Neither were her home duties neglected as she looked after the sick and the poor and the strangers. She had a remarkable faculty for recognizing what was worth while. The children were always cared for although these cares were many and the strictest economy necessary. A home missionary's salary, even when regularly continued, finds many channels for outlay. But mother was an excellent manager and planned wisely for her household. I often wonder now how she found time for all of these things, for the law of hospitality was the law of the home, the sick and the poor were carefully looked after, and the strangers visited and encouraged; yet she always found time for the training of her children. The Bible talks at evening were not neglected, and the texts which we learned then still come back to us as a precious heritage.

I have not endeavored to give a continued biographical sketch of the dear mother, but have desired to write down some of the remembrances of her life which have been an inspiration to us, leading on to higher and truer living, and which may encourage others to make of their lives what was her constant prayer for her own, "that the world may be better that I have lived in it, and not the worse." One of my friends of girlhood days called a few days after the funeral and said, "Margaret, I have been thinking ever since your mother's funeral, when I saw the people who gathered to mourn and realized what her life had been to others and how much she had done in the world, how much better it is to spend one's life as she has done than to make club work paramount. Heart culture is the only true culture; and yet she had time also for head culture, for she had a broad, well trained mind and kept up intellectually

th the times." She added, "It is a lesson me to put the women's club, good though may be, in its proper relation to other things."

In looking over some of her papers after her death, we came across this sentence a writing tablet. It is a sentence she had copied at some time, and it strike the key-note of her life: secret of happiness is constant activity the good of others." As we look back over the years she spent for us, she seems to have followed closely the footsteps of her Master who "went about doing good." She was so modest and unassuming in all this service for others that we can almost hear her say to the Master, "Lord, *when* saw we Thee an hungered, or athirst, or in prison and ministered not unto Thee?" Lovingly He looks upon her and says, "Inasmuch as ye have done it unto *one of the least of these*, my brethren, ye have done it unto Me. Enter thou in to the joy of thy Lord."

MARGARET MCCAGUE GORDON.

Youngstown, O.

Dr. Sophie E. Johnson.

BY REV. D. R. GORDON.

Gurdaspur

ON landing in New York on the 16th of April we were shocked and saddened beyond expression by the news that Dr. Johnson was dead. Nothing beyond the cablegram simply announcing the fact of her death and significantly adding, "Send another," had as yet been received? It came as a shock to us, for at the time of our sailing from India she was in her usual health. I have been asked to give a short account of her life for the MAGAZINE. I can give a few incidents in her life, as she was for years a member of our household and the relationship in which I stood to her was more nearly that of a brother than anything else.

My first acquaintance with her was in 1867. My father had just been appointed to Gurdaspur, and the house in which we lived adjoined the lot in which the tent of Mr. and Mrs. Johnson was pitched. In the evenings it was our custom, especially on Sabbath days, to sit out under the trees in the garden and spend the time in singing psalms. Being very fond of music, Mrs. Johnson was attracted by singing and lost very little time in making our acquaintance.

Soon after that time she and my sister Euphie began the study of medicine, having as their teacher Dr. Bihari Lal, the assistant surgeon of Gurdaspur and an exceptionally fine native gentleman. After acquiring some knowledge in the medical line they opened a small hospital and dispensary for women and children. That little hospital, though nearly twenty years have elapsed since it closed, is still held by the people of Gurdaspur in affectionate remembrance. But their knowledge of medicine was very limited, so they soon formed the purpose of coming to this country and taking a course in the Woman's Medical College of Pennsylvania. Accordingly in 1885, when my father returned to this country the second time, Dr. Johnson came along with our family. Being of an exceedingly independent spirit she worked her own way. She canvassed for "Our India Mission" and out of over a hundred agents was the most successful of them all. Part of the time she acted as janitor in the medical college. She traveled extensively throughout our church lecturing, making friends and winning the hearts of the people wherever she went.

On her return to India she was located at Jhelum, where she built the Good Samaritan hospital for women and children. It was my privilege to be at the opening of this hospital in 1896. It was an occasion worthy to be remembered. The chief magistrate of the district and other high officials and native gentlemen were present.

Speeches were made which showed the high appreciation in which she and her work were held by the people of Jhelum.

She was eminently successful in her profession, being taken into consultation frevuently by the civil surgeons of Jhelum. She was tactful to a degree and always succeeded in enlisting the interest and co-operation of these competent government servants as they succeeded each other in their post at Jhelum. Nothing will better illustrate this than the fact that when called to this country by our Women's Board to attend the ecumenical conference in New York, the most difficult part of her work during her absence was attended to free of charge by the civil surgeon of Jhelum.

But while commanding the respect and receiving the assistance and co-operation of the rich and great, she was pre-eminently kind to the poor. The poorest and most obscure patients in her hospital received no less care and attention because of their poverty than the more highly favored ones. The poor employees of the railroad all along the line from Lahore to Rawal Pindi were special objects of her care and attention. In nothing did she show greater likeness to the Master whom she served than in the unstinted service which she rendered to the poor. She made it a rule never to take anything from any one for her services, though she did accept of donations toward the support of the hospital and its work from those who could afford to give. She always kept prominent the evangelistic side of her medical missionary work. The morning Bible class was daily conducted in the hospital by herself and it was ably done. To fit herself for this work she procured and studied the best commentaries available, and her library had more the appearance of a preacher's library than that of a physician.

She was a truly great woman, large hearted and of a most generous disposition, and I do not think I will be casting any reflection on any of our missionaries by saying that she will be missed perhaps more than any other of our number would be. Not one of our missionary families but has at one time or another been practically benefitted by her unselfish nature, while the lives of many of our children, under God, have been saved and prolonged by her. Personally we feel that we owe in large measure the life of our little one to the care which she took of him last November in Rawal Pindi, when for a whole week she left her work in Jhelum and sat up with him night and day, never giving up hope nor relaxing her efforts, though he was so low that the little grave was dug and put in readiness to receive what remained of his poor little wasted frame.

In order to give some idea of how she will be missed, I do not think I can do better than quote from a letter just received from India, which also gives the particulars concerning her death. I feel that Dr. Johnson was a personal friend of all the readers of the Magazine, and no doubt they will be interested in these particulars. The letter was not intended for print, but it gives such a clear account of the sad event that I trust I may be pardoned if I quote from it at some length.

"This letter leaves us very sad and will cause you much sorrow, for it bears the sad news of the death of our dear good doctor. She passed away this morning (Wed. Apr. 9th, '02) at 2:30 from apoplexy. The stroke came on yesterday about 9 a. m. She had been all night at the hospital with a patient on whom she had operated about twelve days ago, and for whom she was very anxious. She came home in the morning apparently all right and went in to take her bath. The servant noticed she was much longer than usual and went to Mrs. Watson, (her sister-in-law) and said, 'Do you suppose she is ill?' She said, 'Oh, no she was all right just now, for she talked with me as she went in.' Yet she went to the bath-room door and spoke. Not getting any reply she then knocked: still no reply. She then tried the door but it was fastened. She next tried the outside door and found it unlocked, so she went in and found her reclining in a chair unconscious, her head thrown back and resting against a clothes press and the towel lying across her breast. This makes us think she may have felt it coming

on and sat down in the chair. She had taken the bath but had not dressed. They carried her in the chair to her bed-room and got her on the bed. She did not become conscious at all, but just lay with her mouth open breathing hard as if snoring. Her temperature began to rise towards evening and before she died the thermometer would register no higher, but it must have gone above the 110 degree mark.

"Last week the Women's Presbyterial Missionary Society met here and she superintended the entertainment in tents of the native women. At the same time she was spending each night at the hospital with this patient, but she did not sit up all the night, was up and down each time. She got food, etc., and therefore she could not have had much sleep. She complained of feeling the heat very much in her head on Saturday and Sabbath, although the weather has not yet been very warm; these two days however were warmer than we had been having. On Monday evening she complained of being tired over the excitement, etc., of the meeting.

"The Doctor looks so natural, just like she were sleeping The sheet over her is covered with roses; they are just in their prime now, you know. Since day light her room has not been empty. Men, women and children, native and foreign, are coming and going. The women cry as if their hearts would break and call her their mother. How she will be missed by them, poor things! Miss Anderson is sitting beside her talking to them of her faith in Christ and urging them to come to Him too. So even being dead she is yet speaking—preaching Christ. What will be done for the hospital? None of us have the least idea. What *can* we do?

"She longed for rest. She told me Monday evening she was longing so to go to some quiet place where she could rest. She has found it now—for her, happy, peaceful rest. We do not sorrow for her, but for ourselves only, and the poor women and children to whom she was such a helper. Do what you can to get some one to fill her place."

That will be hard to do. The place she filled was one she herself had made, and no one else, however competent, can fill it as she did. She was a self made woman, and I have no doubt that had the opportunity presented itself she would have easily attained to world-wide fame. No adjective better describes her than that she was *large-hearted.* She seemed to have a place in her large warm heart for every one. Yes, indeed she will be missed by us all, and we can only pray earnestly that God will send some one to take up the work which she has laid down.

Xenia, Ohio, May 6, '02.

The Ideal Christian Woman.

Read at the meeting of Keokuk Presbyterial Missionary Society by MRS. JENNIE COOK Second Church, Washington, Iowa.

THE pursuit of an ideal in life is not an illusion, but it is a proof of Divine wisdom that in every step in life we are invited. Every heart has its ideal, its secret dreams, its standard of measures, its pursuits, which ever seem to elude our soul, ever to be just beyond our grasp.

If life were so arranged that we should be led on in search and miserably fail, having received nothing, then we would be cruelly wronged. But if like the boy a school who earns not the medal, but schol arship, or like Abraham who received not Canaan, but God himself, we attain not our ideal but receive nobility of character, then we are rewarded. Every castle the world has ever seen was first an ideal in the architect's mind. Every statue was first an ideal in the sculptor's mind. Every life is determined by the thoughts and emotions habitually entertained, for we are building

our lives from within. As within, so without—cause, effect. If we continually think thoughts that are good, our lives will show forth in goodness and beauty. If we continually think thoughts that are evil, our lives will show forth evil.

Books, people, and nature are sources of inspiration for the intellect and heart, but, "unless the Lord the house shall build, the weary builders toil in vain." He would have us pattern our lives after the perfect One and not "measure ourselves by ourselves, or compare ourselves amomg ourselves."

Our Heavenly Father gives us many examples of Christian women in the Bible. It was the motherhood of Elizabeth and Mary that blessed the world with the herald and the author of the gospel of peace. The sisters from Bethany were devoted disciples. Lydia was a stedfast convert. Dorcas was a city missionary. Phoebe and Priscilla were Paul's fellow-laborers in the Lord. Miriam, Deborah, Hannah and Huldah were loved of God and honored by man. Esther risked her life to save her people. Ruth lived a life of unselfish love. The story of each of these lives will help us, and where the Bible story breaks off we should begin with lives filled with an intense love for God who has provided everything necessary for our spiritual growth. He has sent Christ into the world to reveal himself. He has sent the Holy Spirit. He has given his word. He has planted his church. He has surrounded us with Christian influences, institntions and privileges. We must reach out and take what God has provided. We must take hold upon Christ who is the source of our life. We must use our time, talents and opportunities. We must identify ourselves as far as practicable with Christian work and Christian society. We must drink at the fountain of spiritual knowledge in the Holy Scriptures, and appropriate the aids which God so freely offers; then take these lives so rich, so powerful, and lose them in love and service for our fellowmen—the Father's other children, and in devotion to the cause of Christ. When life is based on the principle of love finding its blessedness in giving, its consummation in self-sacrifice, then are we obeying God's law for the development of our characters.

The Christian life is broad enough to cover the range of all our powers, and provides for all that is best and like God within us. The gospel of Jesus, with its principles of love and sacrifice, proclaims the highest idea, and provides the only sufficient power for true living. The most wonderful fact of it all is this: that all growth, all advancement, all attainment along the lines of the spiritual, the soul, the real life, will be a gain forever and can never be lost. Hence the admonition "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

A Christian woman is a mighty force in the world. Her influence and activities in the home and church and social world are of the highest importance for the moral progress of the world. These are the spheres which are peculiarly adapted to her nature. Christianity has crowned her queen of the home, and here her influence and power should be paramount. The home must ever be the well-spring of all that works toward the bettering of the individual and national life. This being the case it is of the greatest importance that no effort be spared to give the home the best of our lives, and the brightest and happiest atmosphere that is possible in this imperfect world of ours. In order for a right measure of home-born happiness to be enjoyed, it is vitally requisite that no less courtesy and forbearance and consideration should be shown for our own than for the stranger and the sometime guest. Our brightest smiles and deftest courtesies too often are reserved for outsiders, while those who live under the same roof-tree behold the "company manners" flung aside with a sensation of relief in the bosom of the family.

Another important element in the Chris-

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tian home is patience—patience that we may accept interruptions pleasantly, bear with the tedious and uncongenial and endure daily vexations. We need patience to help us bridle the tongue and to withstand the afflictions that life is sure to bring. How well Hannah Moore has in a few lines indicated the essential elements of happy home life:

"Subduing and subdued, the petty strife
Which clouds the color of domestic life,
The sober comfort the peace which springs
From the large aggregate of little things,
On these small cares of daughter, wife or friend,
The almost sacred joys of home depend."

We are apt to complain at the monotony of life's level which most of us travel. He has chosen the circumstances of our life; he has put us where we may best glorify him, where we can do a work for him which we could not do elsewhere. In one of Murillo's pictures there is a convent kitchen in which angels are doing the work. One is putting the kettle on the fire, one is lifting a pail of water. and one is reaching up to a shelf after a plate. These angels seem just as heavenly in this holy work as if they were doing divine errands around the throne of God.

God has planted his church in the world, and the Christian woman will identify herself with it that she may not only get help for her own spiritual growth but that she may the better serve. The church opens many avenues for the Christian service for which woman is fitted, and the lowest and the least has a place allotted to her by the Lord. In the administration of its charitable and benevolent work, in the Sabbath-school, the prayer-meeting and the missionary work she must ever bear a most essential part. The tender ministries to the poor, the sick, and the sorrowing can best be trusted to the hand of the Christian woman. Surely God gives to *all* some opportunity of being useful. He may give to some but one talent, to others ten, yet he looks graciously on the performance of the work for which we are fitted.

We might all be happier and more useful than we are if our motives were always unselfish. We are continually wishing to be something more than Christ would have us to be. Let us curb this desire and be willing to be nothing for Christ's sake. Perhaps all of us know something of the temptation to get a name for earnestness, to acquit ourselves creditably before people, to win their applause, to acquire a certain amount of popularity. These desires are ever creeping in and filling the place of higher and purer motives. We may deceive ourselves and fancy we are doing God's work and glorifying Him, when in fact we are only glorifying ourselves. Let us keep self in the background and in a simple and childlike spirit seek first the glory of God. We might all be more useful and more generally beloved if we would refrain from judging others, from balancing other people's motives. But let sweet charity go out to them in pure and helpful love. Let us be cautious lest by our heedless and unloving speech we make the load already pressing some noble heart needlessly heavier.

The face of the ideal Christian woman reflects the divine image and glory. If we hold communion with Him as did Moses on the Mount, our faces will shine, our hearts will burn within us, and others will take knowledge of us that we have been with the Lord. The beauty of the Lord our God will be upon us, and we will have that adornment which comes from a meek and quiet spirit.

John Wiclif.

IT is possible for us now in these days to act as did the scribes and Pharisees of old, and, while building the tombs of the prophets, slight the messages which they were divinely commissioned to deliver. Still though there may be some hypocrisy in this sort of hero worship it is not unimportant to review the histories of

truly great men. When the cynosure of attention is a worthy object of interest the study of such a character and of his principles ought to have an ennobling effect. We believe that an investigation of John Wiclif's personality as exhibited in his writings and by impartial history will reward the student and reveal the subject of such investigation to be deserving of much honor from those who are now reaping the benefits of his work.

Let us, before entering into any particulaa account of this man's life, take a survey of the state of the age at the time of his appearance, and specially of the posture of affairs in England.

For centuries the Romish religion had been ruling all the nations of Christendom. Spain, Italy, France, Germany, Great Britain, Norway, and even Sweden were under the control of the Vatican. Had the immense power of the Pope been directed aright, what a mighty influence for good would he have wielded? But so it was not. While it may be admitted that, in some respects, a beneficial influence had been exercised from Rome in the way of bringing heathen tribes to the acknowledgment of at least nominal Christianity, yet the tendency of the Papal system was then, as it has always been, unfavorable to genuine Christianity, and these mediaeval times when its power was well nigh supreme have appropriately been styled in history the Dark Ages.

From this spiritual night arose the "Morning Star of the Reformation," herald of that transcendent day which was soon to dawn over all Europe.

Even before the time of Wiclif, however, there had been made in England some movements towards throwing off the shackles with which the Holy See had bound the hearts and minds of men; out these efforts were chiefly of a political character. Indeed, as will be seen, Wiclif himself at first gave comparatively little heed to ecclesiastical reform as compared with that in the secular government; and in the latter, truly, a change was sadly needed. Neither was Wiclif the first to raise his voice against the simony and corruption which existed among the clergy. In the thirteenth century, Grosseteste, Bishop of Lincoln, had arraigned the monks, and even the Pope himself, for the numerous abuses which had crept into the church. Later came Thomas Bradwardine, who was one of Wiclif's instructors at Oxford. These and a few others, although they were harbingers of the Reformation, did little more, however, than act as precursors of Wiclif, and prepare the way for him to follow.

The common people in England at this time were in a lamentable state of spiritual ignorance, and not only was this so, but their temporal affairs were in a very distressful condition. Among the wealthy there was comparative luxury, but the lower classes were generally in circumstances of penury and depression. Despite all this gloom, however, there were several causes which rendered the time a favorable one for the beginning of a Reformation. First was the great and evident need of a reform in the temporal government, which was much under the control of the Pope, and consequently more Italian than English. Years before, in 1215, the English barons, and they represented the people, had risen up against the oppression of the sovereign, and had forced King John to sign the Magna Charta. Notwithstanding this immortal charter of the English people, and although the statute of Mortmain, originally promulgated in the reign of Edward I., and re-enacted under that monarch's grandson, protected the nation in some measure from the heavy exactions of the Roman pontiff, and although the writ of Praemunire still further established the independence of the people, yet the Romish prelates possessed undue power in the state. Against the rapacity of Pope and monks, the discontent of the people was very general, and they were the more ready to join in any movement of reform. Thus we often see that political agitations plow up the ground and make way for the seed of the gospel.

Then also, as a further encouragement to reform, there was springing up among the people, a desire for education. To such an

extent had this feeling spread, that when Wiclif entered Oxford University there were about thirty thousand students attending it. Another aid to the cause of the gospel was that the English tongue was coming more into use than had formerly been the case, and the Norman-French, which had before been the legal language in England, was gradually giving way to the common dialect. Thus the way for Wiclif's great work, the Bible in the English tongue, was opened.

It is now fitting that we should introduce the hero of our sketch. The time when this man's birth took place is uncertain, being probably some years earlier than 1324, the date usually given as his natal year. His name, it is said, has been spelled in twenty-eight different ways, and although, his ancestry were of Norman blood, and probably followed the French orthography, yet we have in this diversity of opinions selected the partially phonetic spelling which is that found in the oldest extant document in which his name appears—a choice the more readily made because it conduces to the relief of both writer and printer. Wiclif's birthplace was in Yorkshire at a small village near Richmond. His family was in good circumstances, and its creed was, of course, that of the Romish communion. Nothing of Wiclif's earlier history is known. Our acquaintance with him opens when, in probably the year 1335, he entered Oxford University. Here he remained for about ten years acquainting himself with the branches of learning taught in the University. Neither Greek nor Hebrew was included in the course. Finally he entered upon the study of theology, as preparatory to the priesthood, for which his parents had designed him. One of his instructors in this branch was Bradwardine, confessor of Edward III., an eminent mathematician as well as logician, whose theological views were of the Augustinian type.

Of Wiclif's life for some years after his graduation we know little further than that he resided at Oxford. One circumstance of this chiefly conjectural period is, however, preserved to us. That dreadful plague, the "Black Death'," which had swept over Asia and Europe carrying off people by hundreds reached England in 1384, and, according to Fox, it made a deep impression upon Wiclif's mind, who frequently alluded to it in his subsequent writings. Probably he spent these quiet years in familiarizing himself with the Bible in its Vulgate version, and with the writings of the fathers. In 1356 he became an officer in Merton College and in 1361 appears as Master of Balliol. In this same year he was given a charge at Filingham, but, supplying his place there by means of a curate, he continued to make his home at Oxford. In 1365 he was appointed warden of Canterbury Hall, by his friend Simon de Islip, primate of England, who, however, died in about a year, and his successor, Langham, removed Wiclif. This deposition, notwithstanding an appeal made to the Pope, was approved (1370) by that dignitary.

From 1213 until 1332, the English nation had paid a yearly tax which Pope Innocent III. had demanded of King John Lackland. In 1332 the payment was omitted and now, after an interval of thirty-three years, in 1365, Urban V. called upon Edward III. to renew the unjust assessment. In May, 1366, the matter was laid before the English Parliament, of which Wiclif was at this time probably a member. That body decided unanimously that King John had possessed no right to make an agreement of the kind under consideration, and they resolved to refuse payment. With this decision Pope Urban was forced to be content. This action of Parliament was strongly maintained by Wiclif. About this time he was appointed royal chaplain, and perhaps it was in this capacity that he first gained the notice of John of Gaunt, Duke of Lancaster and son of Edward III. In 1374, or according to some historians, in 1375, the reformer was appointed by the King to the rectorship of Lutterworth, and in this benefice he labored until his death.

The pope, although he had acquiesced in the recent decision of Parliament, still claimed the right to appoint foreign ecclesiastics to the church-offices in England.

Against this and some other grievances of the same nature the government revolted, and in 1374, Wiclif was a member of an embassy sent to meet the Papal nuncios at Bruges. Little was accomplished by the negotiation, but for this ill-success, Wilif who labored earnestly for the right, is not to be blamed. He was destined to do his most efficient work outside the range of politics, and from this time on he appears more in the light of an ecclesiastical reformer.

As might be expected, this man incurred the wrath of the Vatican and its adherents. In February, 1377, he was summoned to appear before the Pope's commissioners at St. Paul's, London. To this court he was accompanied by John of Gaunt, and Lord Percy, the chief marshal. Over the trivial matter of Wiclif's position during his examination, there arose at the first session a dispute between these nobles and Bishop Courtenay, of London, one of the commissioners, and in consequence the meeting broke up without either examining Wiclif or taking any action save to prohibit him from speaking.

In June 1377, Edward III, the conqueror of Crecy, died, and was succeeded by Richard II., son of the Black Prince, whose death had occurred in the preceding year. These events in the civil world interfered with Wiclif's trial, and another year had been entered upon before he, in obedience to a citation, again appeared in the presence of the appointed prelates. On this occasion, the command of the queen mother and the advocacy of the people prevented sentence of condemnation from being passed upon the brave reformer. For the people were indeed acquainted with his doctrines and favorable to them. The rapid dissemination of his views was owing to the fact that he sent out a number of men called "poor priests," who went from place to place, explaining the Scriptures to the best of their ability. And it was the converts of these men who received the name of Lollards, an epithet probably derived from the low-German word "lollen" signifying "to sing softly," and first applied to an order who were in the habit of caring for the dead and singing dirges. These English Lollards were accused of heresy, and the title was afterward given as one of opprobrium.

In 1379 Wiclif was taken ill. So dangerous did the sickness appear to be, that his death was deemed imminent.

The monks had, however, no respect for a dying bed, and in these moments of weakness they approached the intrepid defender of truth, hoping to induce him to retract his former statements. But they had calculated poorly. One whose convictions were so strong as were Wiclif's could not be overpowered by sophistical arguments. Summoning all his strength, he exclaimed with prophetic earnestness, "I shall not die, but live, and again declare the evil deeds of the friars." Baffled and in confusion, his visitors retreated, and they had the disappointment of seeing their desired convert return to his labors in the cause of Christ.

Wiclif had already done much for his Master, for the truth and for mankind; but the great work of his life, the translation of the Bible from the Vulgate into the tongue ordinarily used in his country, now comes before our notice. Although there had been translations of portions of Scripture made long before Wiclif's time, that prepared by him, with the assistance of Nicholas de Hereford, was the first rendition of the entire Bible into the English tongue, and for this work Wiclif ought ever to be remembered with gratitude by English speaking nations. Copies of the translation were speedily multiplied, a fact well worthy of consideration when we remember that in those days printing presses were non-existent, and that each copy must, therefore, be a manuscript one. The dates given of the compilation of Wiclif's translation vary somewhat, but the most probable one is 1382. It was revised some years after his death, and the unfinished translation of the Apocrypha was then completed. We, who live in this age, can scarcely estimate the boon which Wiclif conferred upon his countrymen who sat in darkness. To the down-trodden people who, nevertheless, sometimes rose in rebellion, as was exemplified by the insurrection led by Wat Ty-

ler in 1381, Wiclif, like a new Isaiah, might say in the quaint words of the old English text, "Rys, be thou ligted, Jerusalem, for comen is the ligt, and the glorie of the Lord up on thee is sprunge. For lo! derenesses shall coverne the erthe and mystiness the puples; up on thee, forsoothe, shall springe the Lord, and his glorie in thee shal be seen."

In 1381, Wiclif's doctrines had been condemned by a council called by the chancellor of Oxford, and their promulgation in the University forbidden. An appeal which the reformer then made to the king received no further answer than a command to abstain from propagating novel views concerning the Sacrament. Nevertheless, Wiclif persevered in his own way, and in May, 1382, the famous "Earthquake Council," called by Courtenay, now Archbishop, again denounced Wiclif's doctrines as heretical. Perhaps it would be well to note here what were his views on some of the questions which, two hundred years later, were in Europe, the issues of the day.

To what extent was Wiclif a reformer? Could that name be properly applied to one who remained in the Romish church? We think it could be given to one who opposed so strenuously as did Wiclif the errors of that system. The violent opposition which its representatives offered to him, as was amply evinced in the numerous condemnations heaped upon him, certainly gives negative evidence that Wiclif was a true reformer. What can be learned of the man's doctrines from his writings and the views held by his followers, confirms this proof and enables us to call Wiclif a Calvinist, before the day of Calvin. He struck the key-note of all true reform when he maintained the supremacy of the Bible, and asserted that the word of God was the touch-stone by which all dogmas should be tested. This, of course, was the foundation principle, and he who honestly followed it out was on the high road to a clear perception of all duty. We may observe, moreover, that Wiclif regarded the people as having claim of access to this book, and the fruit of this feeling was the Bible in English.

In passing, let us note that though Wiclif did not absolutely assert that the Apocrypha was spurious, still he was by no means urgent in its behalf, but, on the contrary, saw no use in defending it, as there were so many books in the Bible which were admitted by all to be authentic.

Another fundamental doctrine which he promulgated was that justification comes by faith in Christ, and that good works are merely fruits, though necessary ones.

He, like his instructor, Brawardine, was a predestinarian in his views, and believed that falling from grace was an impossibility. He recognized that this doctrine of God's foreordination would be misconstrued, and, indeed, Wiclif has been called a fatalist; but this fear did not deter him from upholding what he thought to be right.

He also maintained that the true church of Christ consisted, not of those who were under the jurisdiction of the Romish system, or of any denomination whatsoever; but of those alone who have been elected from all eternity. This, of course, struck a blow at the Pope's supremacy. In 1378, the "Great Schism" broke out. Two Popes, and for a time, three, all claiming to be infallible, pretended to the headship of the Church. This state of affairs confirmed in Wiclif's mind the opinion that the Pope was anti-Christ, and as such he stigmatized the Pontiff. This was a very bold step. Although the dogma of infallibility had not yet been positively laid down, still it was, in substance, believed by both priests and people, and daring indeed was he who in those days could thus speak counter to the received ideas of the world in general. Moreover, Wiclif went farther. He condemned the long line of dignitaries in which the Papal Church abounded, and he declared that presbyters and deacons were the only ecclesiastical officers which were allowed in apostolic times; thus asserting one of the fundamental principles of Presbyterianism in opposition to prelacy. He opposed, also, the mendicant friars, who were an extensive order, and who over-ran the country deceiving the poor people and impoverishing them still more.

We come now to consider Wiclif's doc-

trine on the Eucharist. In this matter, according to our view, he came farther out from the error of Rome than did Luther, and approached the Calvinistic theory of Lord's Supper. Repudiating transubstantiation, Wiclif held this sacrament to be a symbolical ordinance, but also that those who, in the proper spirit, partake of the elements, enjoy real communion with Christ. This is virtually the same doctrine as that held by us to-day. The truths of the Bible are now what they were in the times of Wiclif, though but few other things survive unchanged the lapse of a semi-millenium of years.

Minor points might be noticed, such as his opposition to the invocation of saints, to indulgences, and to works of supererogation. He did not, it is true, formally renounce the doctrine of purgatory, but he enunciated principles logically subversive of that doctrine.

If we come to Wiclif's life and works expecting to find one who has entirely advanced into the light, we shall be disappointed. Some dark clouds shadowed his career unto the end. For instance he continued to observe the mass and all the mummery connected with it in the Romish ritual. But, as one has well written concerning this very reformer, "We have this treasurer, says the apostle, in earthen vessels; and he that shall endeavor to prove a pitcher of clay to be a pot of gold, will take great pains to small purpose." Wiclif was but a man, and a man laboring under great disadvantages. Doubtless he committed errors, but we may be sure that he had many calumniators, who, it is to be feared, "winnowed his works, as Satan did Peter, not to find corn but chaff."

Having given this cursory notice of Wiclif's doctrines, let us return to the history of his life.

The council of May, 1381, which received its name on account of an earthquake that took place during its session, did little to harm Wiclif personally, though it condemned his teachings. In July, 1382, an order from the king enjoined the expulsion of Wiclif and his adherents from Oxford. After this time the reformer devoted his whole attention to his parish of Lutterworth, although a paralytic stroke which he had had during this year partially disabled him. About this time, he began a revision of his translation of the Bible, which, after his death, was completed by John Purvey.

On November 18, 1382, Wiclif was again called upon to defend his faith before a provincial Synod, but from this, also, he came off scatheless.

But now short time was left in which he must labor and endure. While celebrating mass in his church at Lutterworth, a second stroke of paralysis prostrated him and silenced the tongue which no fear of popes, prelates or Parliament had ever stilled. For three days he lingered, speechless. On the last day of the year 1384 death came, bringing relief to this well worn servant.

Thus died one who had given a new impulse to England and the world. This man who had appeared as champion of the right in days when the defence of the truth presupposed willingness to endure trial, danger, imprisonment it might be, yea, even death itself; this man, who found it written down in his duty to follow the convictions of his conscience, and who quailed not at any threat, was the first to catch the dawn of a glorious sun of truth and liberty; a sun, which, darting its beams athwart Europe, gilded John Huss as he taught at Prague, flashed upon the longing eyes of a German monk, illuminated the heart of John Calvin; a sun which is nearing its zenith in these days, more than five hundred years since Wiclif lived, and which, we trust, may know neither eclipse or decline, but shall grow brighter and brighter until it reaches the perfect day.

Wiclif's body was laid in the choir of his church. But even the grave was not deep enough to bury his influence. So far and so rapidly did the spirit of inquiry which he had raised extend that, in 1415, the same year in which John Huss, who owed much to the English reformer, was burned, the Council of Constance deemed it necessary to pronounce Wiclif a heretic, and ordered that his body be [illegible] permitted to rest

in so-called consecrated ground. The direction was not carried out until 1428, when his bones were disinterred, burned and the ashes were thrown into the Swift, a small stream near Lutterworth. "Thus," writes Thomas Fuller, "the brook conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean. And thus the ashes of Wiclif are the emblem of his doctrine which is now dispensed all the world over."

Open Doors Among Jews.

By Thos. M. Chalmers.

THIS is the age of the "open door." The command of Christ to his disciples to go into all the world implies the opening of all the world. Hence, when God's time comes to give the gospel to any people his providence is seen removing obstacles and breaking down the walls of pride and prejudice that his heralds may find free entrance. In this latter end of the age God hastens to complete his work, and we find the world open to the gospel messenger as never before. Many humble students of the word believe that the Philadelphian Church of Revelation prefigures the present missionary church, the church of the brotherly ones whose love is manifested in zealous effort to give the gospel to all men. It is a remarkable fact that to this Philadelphian Church Christ said, "Behold, I have set before thee *an open door*." Christ is going before his consecrated ones today and opening doors for them in every land under heaven. Marvelous has been the opening of China through the terrible dealings of the Boxer troubles. And only less remarkable is the providential opening up of the Philippines, Cuba, the Moslem world, etc.

But Christ said also to the Philadelphian Church, "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." If the Philadelphian Church is the great missionary church of today, then one thing is clear as the heavenly blue, namely, that Christ commands this missionary church to enter and occupy the Jewish mission field. He mentions the "open door." And he speaks here of no other people than the Jewish. It is as if the Lord foresaw the apathetic attitude of his church toward the Jews. Hence he calls particular attention to this unbelieving people, who have grown Satanic in their opposition to him and his word. As early as 1738 the Moravians saw the meaning of this wonderful verse, and began missionary work for Israel. In this one Scripture is hidden in germ the whole philosophy of modern missions to Jews. The Jews of today are not true Jews. They do not know God, nor do they love those who profess his name. But God will humble their pride and show them that he loves these Christians, and he will lead many among them to join the followers of Jesus in the worship of Jehovah. We may remark that here is a hint also that Jewish converts will join themselves to Gentile Christian congregations, and not organize separate congregations of Christian Jews. The providence of God seems to discountenance the formation at present of exclusively Jewish congregations.

Christ, then, calls the attention of the Church to the opportunity widely opened today for giving the gospel to the Jew. Nothing could be plainer than the present providence of God in respect to Israel. One hundred years ago the Philadelphian Church was just forming, and the door to Israel was closed. Few Jews lived in Protestant lands outside of Germany and Holland. And very few of these could be brought to listen to the gospel message. The great mass of Jews dwelt in Greek and Roman Catholic lands, where Protestant

preaching was strictly forbidden. But a great agitation was going on among the Jews of Germany. They were breaking away from the old trammels and superstitions. This movement has gathered force through the century until now the bondage of the Jewish mind has been largely broken and the Lord is turning the Jewish heart to himself. The migratory movement has also tended to open the door for the gospel. In the last twenty years over one million Jews have gone from Russia into all parts of the world, especially to South Africa, Palestine, Egypt, England, and, above all, America.

These Jews are readily accessible to the gospel. And God is moving on the hearts of his people, leading them to favor Israel. One hundred years ago only a single society was at work for Jews. Now about 120 societies are engaged in evangelizing this people, chiefly in Europe. While the Jewish field is open today as it was not at all a century ago, I want to emphasize the fact that *just now* the doors are opening more widely still, and the call for gospel effort is much greater than only a few years back. This is made plain by the enlargement now going on in the various missions. Jewish missionary journals, especially those from Europe, have been filled the past year with reports of new work opening up in many centres of Jewry. We will mention first the work of the London Jews' Society. Their missionary roll is larger now than ever before, and they are pushing the work in England, Palestine, Austria, etc. They have opened three new mission halls during the year. This society has just completed a school building for children in Jerusalem, at a cost of nearly $6000.00, and has opened a school for girls at Smyrna. Egypt has had no Jewish missionary for some years, and the society is putting a trained worker, Mr. W. F. Blum, among the ten thousand Jews of Alexandria. Our missionary workers in Egypt will likely come in contact with Mr. Blum. There has long been a work carried on by native agents in Abyssinia. But they need the help and superintendence of an experienced European, and the L. J. S. is now preposing to send a man to direct the work among the 200,000 Falashas or black Jews of that strange land.

The Mildmay Mission of London has opened a mission hall at Cape Town, South Africa, to reach the many thousands of Jews in that part of the world. This society is also occupying Algiers, a very needy field in North Africa. A capable Christian Jew is already on the ground.

In Calcutta, India, it is estimated there are 14,000 Jews. But little work has been done among them until now. Three years ago a Christian Jewess, Mrs. N. B. Lennard, went from Roumania as a missionary to India. Recently she began to see that her call was to her own people, and she has begun gospel work in the needy field in Calcutta. A very precious work is being done also among the 20,000 Jews of Australia. Melbourne is the centre, and itinerating work is engaged in by a Christian Jew, a convert of the Mildmay Mission. In this way only can the widely scattered Jews of that continent be reached.

I have left for final mention the work of New Testament and Bible distribution. The Mildmay Mission has for many years engaged in the free distribution of the New Testament in Hebrew, Yiddish and other languages, sending out to date 1,127,000 copies of the entire Testament or of portions thereof. This work is now being greatly enlarged among the Jews of Russia. One-half or more of all the Jews in the world live in Russia. Their spiritual destitution is very great, and they are very accessible to gospel influence. Gospel work in Russia, however, is carried on under peculiar difficulties. The government does not permit public preaching to Jews. No mission hall or church can be used to reach them with the gospel. But the government is very liberal with respect to the distribution of the Scriptures. The carriage of Bibles and Testaments *is free* on all Russian railways up to a limit of *nineteen tons*. This is truly wonderful. Permission is also granted to open depots for the sale or the giving away of the books, and the agents

of missionary and Bible societies may explain the contents on the spot. Of course this is not equal to preaching, but it gives a most blessed opportunity to the faithful servants of God. Mr. Levinsky, agent of the Mildmay Mission, has been at work several years among the 250,000 Jews of Warsaw. Recently Mr. Nelom of the same society has opened a Bible depot at Wilna, the spiritual center of the Russian Jewry. In three months he has given away 739 New Testaments, *and yet it is only a small minority of the applicants who have received them*, as he had not on hand enough copies to supply those who asked.

A remarkable tour was made last September by Pastor T. C. Meyersohn, an earnest Hebrew Christian of Minsk, Russia. This missionary, who is supported by the Mildmay Mission, made a tour of a little more than three weeks through his home district, and distributed a thousand Testaments among the needy Jews. In the town of Dobruisk he found a Jewish population of more than 30,000. Here he stayed a week and distributed nearly 600 Testaments. He writes in *Trusting and Toiling*: "I could have given away twice or thrice as many without difficulty, but unfortunately, I had no more books with me, and I had to promise many Israelites to send them the Jargon and Hebrew Testaments they asked for. A good many well-to-do Jews bought Testaments from the others afterwards, even at a large price in some cases. . . . . They came to me incessantly, and listened unweariedly to the preaching of God's Word. It is a great pity that there is not a Bible depot at that large Jewish town, with at least a missionary assistant. It would be a great blessing for the numberless Jews, who are very accessible."

All these reports are encouraging, and the half has not been told. I have made no mention of other prominent societies, which are gradually extending their work. I would like to speak of the marvelous efforts put forth by the Hebrew Christian Testimony to Israel, a mission wholly conducted by Jews, in London and on the Continent, and under the direction of the Rev. David Baron, a chosen man of God and author of several deeply interesting books relating to Jewish matters. But lack of space forbids going into details.

There is some advance being made in America, but it is very small and entirely inadequate to the mighty need. A professor in one of our American theological seminaries writing abroad says, speaking of work among the Jews, "There is no effective mission to them here." This language is pretty strong, and yet if by it he meant that there is no work which reaches the masses of Jews and stirs them up to consider the claims of Jesus as their Messiah, it is literally true. There is no mission work in America that can be compared for a moment in effectiveness with that which is being done by the four or five larger societies at work in Europe.

What is the reason for this lagging behind of American Christians, the most aggressive otherwise of all the followers of our blessed Lord? I believe it arises from the fact that the Christians of America have never opened their eyes to the actual need of the Jews, nor to their own responsibility for giving them the gospel. We need an awakening all over the land. We should pray for such an arousing of the missionary spirit in behalf of Israel as would at once make possible the formation of one or more strong undenominational societies, which could plant mission stations where needed, manning them with a force sufficient to stir the Jews of the great centers to some thought of their spiritual condition, and sending out itinerant missionaries to carry the seed of the Word to all the scattered Jews of the land. All Christians are under obligations to the Jews, and this is work that appeals to all. In view of the general apathy a prominent Chicago pastor said to me lately "The churches are doing absolutely nothing for the Jews." A strong statement, yet almost literally true. With the door wide open in America among our more than one million Jews this is a terrible indictment. May these solemn facts at home and the story of activity abroad

arouse us all to prayer and thoughtful consideration of what may be our duty in this great crisis.

247 *South Center Ave., Chicago.*

Editorial.

Plant patience in the garden of thy soul!
The roots are bitter, but the fruits are sweet;
And when, at last, it stands a tree complete,
Beneath its tender shade the burning heat
And burden of the day shall lose control—
Plant patience in the garden of thy soul!
—HENRY AUSTIN, *in Harper's Weekly.*

The much anticipated convention of the W. G. M. S. is now in the past, and those who were at such pains to minister to the edification and accommodation of the delegates are now able to draw a breath of relief. These committees will feel truly repaid for their effort and anxiety if evidence shall be given that the meeting was an agreeable and profitable one. Perhaps never in this life shall men completely know the totality of that good which took its source from this gathering. May infinite Wisdom and Power forbid that any ill should result from such an assemblage!

And now, let those who were not present at the convention be sure to read carefully the minutes of that meeting which will appear in the July MAGAZINE. Although the living voice and presence of a speaker may add much to the effectiveness of his address, yet all the savor will not have evaporated from these convention speeches even when they appear in frigid type. Some, perhaps all of these, will from time to time be presented in our columns. The reports are really more valuable when calmly read by a person's own eye than when they appeal solely to the ear.

"We see that the Salvation Army has just received £100,000 as a result of their Self-Denial Week."

—*Mercy and Truth* (C. M. S.)

The memorial sketches of Dr. S. E. Johnson and Mrs. McCague have been affectionately and faithfully prepared by those sustaining close relations to their subjects. With loving truth, Mrs. Gordon has written of her mother, while Rev. D. R. Gordon, of our India Mission, speaks heartily and appreciatively of one toward whom, as he himself says, his feeling was well-nigh fraternal. Deeply must we regret the necessity for these sad memorials, but we are gratified to know that the melancholy requirement has been so amply met.

"We bless Thee for the quiet rest Thy servant taketh now,
We bless Thee for her blessedness, and for her crowned brow;
For every weary step she trod in faithfuly following Thee,
And for the good fight foughten well, and closed right valiantly."

Mrs. Gordon speaks cordially of Rev. James Barnett and his wife and of their relations with Dr. and Mrs. McCague. We have received lately a letter from a friend who makes the following statements, showing how truly our mission in Egypt is indebted to Dr. and Mrs. Barnett as pioneers in the work. With this opinion, Mrs. Gordon's article coincides:

"In 1844 Rev. James Barnett and his brother-in-law, Dr. J. G. Paulding, were sent out as the first missionaries of the Associate Reformed Presbyterian church. They located in Damascus where they labored in connection with a Presbyterian missionary from Ireland. It was perhaps in 1853 that Dr. Paulding visited Egypt where he found there was no missionary work being done. The English Church Missionary Society had been occupying the

field for 30 years without success and had abandoned the work. It at once occurred to Dr. Paulding that they ought to occupy the place, and on representing the matter to the Board, Mr. Barnett was appointed to go to Egypt and commence mission work there, which he did in 1854. His first work was to open a school. The first day he had one scholar, a little negro boy, and commenced by teaching him the alphabet. This was the beginning of the great work now going on in that country. Mr. and Mrs. McCague were also sent to Egypt and arrived there two weeks before Mr. Barnett; but as they did not know the Arabic language they were not able to do any mission work until after learning that tongue."

In the Indian *Standard* for March occurs the following statement of Presbyterian statistics which will be of interest to our church:

The statistical statement of the Presbyterian Churches of India for the year 1901 is to be sent to the press in a few days. About half of the presbyteries have made full reports and most others have been reported in a fragmentary way. If the belated returns are sent in immediately they can probably be inserted at the time of reading proof. The following summary is therefore subject to some further correction:

Presbyteries	34
Ministers	304
Licentiates	86
Candidates	70
Churches	273
Elders	320
Deacons	173
Communicant lay members	15 192
Baptized adult catechumens	8 681
Adult catechumens not baptized	5 377
Baptized children	12 204
Children under instruction but not baptized	3 018
Sabbath-school	697
Members of Sabbath schools	32 018

THE PRESBYTERIAN COMMUNITY IN INDIA.

Communicants		
Ministers	304	
Lay members	15,192	15,495
Adherents and communicants		
Adults	14,058	
Children	12,221	29,279
Total		44,775

Miss Ellen Stone, whose name has become so familiar during the past month, gives in the May issue of *McClure's Magazine* the first instalment of the story of her seizure by the brigands and of her life in captivity. The article is embellished by a number of pictures.

We have sometimes thought that it would be helpful and stimulating to our MAGAZINE agents if we should give from time to time a sketch of the methods employed by such as are eminently successful in securing new subscribers. Here is an extract from a letter received from one of our valued helpers in Pennsylvania.

"The way I secured the names I sent you was by a personal visit and by a personal invitation to take the MAGAZINE, and I was never disappointed. So many told me that they would have taken it before, but that they had not been asked to do so. You need not expect the people to come to you. You must go to them. It is the same way with the old subscribers. I also went to them, and reminded them to renew. People soon get careless nowadays, and forget if they are not reminded. So I think *personal work* both with the old and the new subscribers is ths only way to suceed."

It has given us a great deal of pleasure to notice the alacrity with which our societies have taken up the special "Mission Studies," and to observe also the enjoyment and instruction which have been gained from this systematic scheme of work. It is planned that, in 1903, there shall be six studies bearing on missions in India. We understand that Mrs. Caroline Atwater Mason is to prepare the text-book for this course. We wish for her the same success in the portrayal of fact as she has attained in the creation of fiction. Her historical novel, "A Lily of France," and that "story with a purpose," "The Little Green God," which has been appearing serially in "*The Helping Hand*" amply attest the existence of her ability.

Rev. T. M. Chalmers, whose article on "Open Doors among Jews" appears this

month, is thoroughly absorbed in Christian effort to save God's covenant people. In a personal letter written by this devoted man he relates this little incident, which will make its own appeal to the heart of the reader.

"Our dear Lord gives me the privilege of reaching some Jews in personal work, and one in particular I hope to see turning soon to Christ. He is evidently under much conviction. It grieves me to the heart to see so little interest among Christians in the covenant people. Christ loves the poor wanderers, and surely He will have me keep knocking at the doors of Christian hearts until they awake to Israel's need.

"Our little child, Ruth Deborah, begins to show the hereditary bent. At about three years old she was fond of stringing a lot of chairs together to form a 'toot-toot,' and thus often took imaginary journeys to Shanghai, Niagara Falls, and other places whose names had fallen upon her ear. One day I asked her where she was going. 'To New York.' 'What for?' '*To see some Jews*,'" was her earnest reply. How can I stop going 'to see some Jews?' Oh, that Christian hands and hearts would sustain the work so dear to the Redeemer who died for us all? May He use this little child to lead some of them!"

All who read "Across Oregon in a Buckboard" will be sorry to learn that Mr. and Mrs. Morrow, on one of their missionary drives, met with an accident which resulted in many bruises to the latter and a rib-fracture and dislocation to the former. These indefatigable ones, however, were not long hindered from their work. Mrs. Morrow writes us: "We missed the first Sabbath after the accident, but on the next Frances went alone to one Sabbath-school, returning in haste to accompany her father to the other. Both were fairly well attended, and we were much encouraged by many things. The people have been most kind and sympathetic," She speaks also of a group of Hollanders, 28 in number, who, she thinks, would respond to Christian work.

CONVENTION NOTES.

The MAGAZINE does not know just where to begin in giving its impressions of the Annual Convention and perhaps before we are done with our notes, our readers will think that neither do we know where to stop. The reports will be given in full in the July Magazine, and so we shall not trench far upon that territory, confining our jottings chiefly to observations of a general character, though the moment of writing is so close to the moment of observing that we have perhaps scarcely attained the point of proper perspective.

The Convention as a whole seemed to satisfy the delegates. Preparations had been carefully and, we may say, anxiously made. It is perhaps difficult for a resident of the town in which such a gathering is held to have a true conception of the way in which it will appear to one coming in from the outside. But looking from the other point of view we may say that the visitors were not difficult to please, and showed themselves desirous of conforming to the arrangements made for their accommodation. The attendance of delegates was quite full, 146 being enrolled, we believe, and at nearly all the meetings there was quite a concourse of visitors from the town and adjacent country, and even from more remote parts. It was deemed best on Wednesday evening and on Thursday to hold the sessions of the Convention in the Xenia opera-house which would accommodate a larger number. The Friday morning meeting, however, was held in the original place of assembling, the First church. In point of numbers, at least, the convention was a success.

But what about the spirituality of the meeting? Were the souls of those present led nearer to Christ, and will a more devotional attitude characterize their future lives? That will probably depend on the individual delegate. We believe that those who conducted the opening services at all the sessions longed sincerely that a blessing might descend upon the Convention, and

we think also that if there should be any failure in the devotional spirit, the blame should not attach to them. We know that God is ever ready to bless, and that if we come with prayerful hearts, he will send down His showers of grace. The fault must then lie largely with ourselves if we are not conscious of spiritual stimulus. Let us lay the blame on the right shoulders.

At all such conventions a good degree of business must be transacted. This is inevitable. But it is a wise provision that the home and foreign missionaries should be heard. They know the actual facts in a way unattainable by those who are distant from the field. To hear the burning words of those servants of God, even to see their earnest, sometimes careworn faces, must have a stirring influence upon our hearts. We would like to emphasize the value of these addresses from missionaries themselves. As has been just said, they are qualified to speak on certain topics as no one else can be, and in speaking they often tell things which they would scarcely think of writing, but which make the whole situation of affairs in the mission-field more vivid, less nebulous. And while to some of us a missionary is no novelty, we should recollect that many delegates come to these conventions who are not often favored with actual contact with those who are soldiers on the field of missionary conflict. One watching the faces of the audience on those occasions when our own home and foreign laborers were heard speaking with regard to their distinctive work, could not fail to realize that there were many present to whom the facts recounted were neither dull nor hackneyed tales.

Many good words were spoken of the choir, which was composed entirely of men. They aimed to lead the assemblage in its praise, and not to exhibit their own abilities solely. The singing was excellent, and was participated in by the whole audience —which is the ideal of congregational singing. The Local Executive Committee is grateful to these gentlemen for their unselfish effort.

As the writer is identified with Xenia she may be excused from the charge of ungracious criticism if she comment unfavorably upon the confusion which prevailed sometimes in the vestibules of the two places of meeting. The ardent greetings of long-separated friends, however delightful to the participants and interesting to auditors, lose their beauty when obtruded into the devotional exercises of a convention or thrust upon the attention of an audience striving vainly to listen to a report. "Be courteous" is a precept sustained by as much authority as is any other commandment. The local committee was blameless in this matter; the president did everything possible to enforce order and the guilt must rest—we shall allow some one else to say where! Nearly all public gatherings have to contend with the same difficulty; but it seems as if a religious meeting should be more earnest in its attention, more considerate of the rights and comforts of others.

How wise it would be for women who expect to attend general conventions, and who intend to take part in the conduct of business, to familiarize themselves with the rules of order! Then, how much annoyance would be warded off from the hapless president, how much fatigue to the audience might be obviated, how much mortification to the offenders could be avoided! Time, that precious commodity, would be saved for better purposes than discussions about parliamentary law.

Sorrow was felt and expressed at the absence of Mrs. W. J. Reid, the earnest Foreign Secretary, who was in attendance upon her husband who is ill. The Assistant Secretary, Mrs. E. M. Hill, however, presented the report very acceptably.

The benediction at the last session was pronounced by the venerated Dr. Harvey, of Egypt. Do we realize sufficiently that this is not a prayer, but an actual blessing

invoked by one of God's servants?

The account given by the Home Secretary of the condition of affairs among the Fox and Sac Indians was heard with deep attention. Mrs. Alter, so kind a friend to the Magazine, added her word of testimony as to the need of these degraded and neglected people. It gives joy to the women of the church to know that there is a prospect of spiritual help for these tribes.

Some of us learned more than we had known before of the duties of a field missionary among the Red Men, and we were all glad at the continuance of Miss Ella Montgomery in that capacity. She is laboring acceptably and successfully. Perhaps those two adverbs represent different aspects of the same idea.

That a Memorial Service of Doctors Johnson and Vincent should be held was fitting; and yet we feel that they themselves during their lives prepared a better memorial than can be granted them by any post-mortem testimonials. Are we not building monuments which will bring, not fame to our selves, but glory to God and good to men?

It is necessary that there should be a good deal of routine work at conventions. If the machinery be not examined and kept in proper order, the output will be first inferior and fhen non-existent. Send for the leaflet by Mrs. Herron, called "The Value of Reports." All delegates should try to take an intelligent interest in the business before the convention, and be prepared to vote promptly and wisely.

Twenty-nine thousand, seven hundred and ninety-eight dollars and seventy-nine cents were reported as the amount of the Thank-offering. It is hoped that the round thirty thousand will be attained when all contributions are received. Mrs. Porter has labored faithfully to promote this branch of Christ's work, and as the human instrumentality, she deserves approbation. Her department in this Magazine is much appreciated both by the readers and the editors.

It gives us much pleasure to learn of the success of the Junior Magazine, for our hearts are very warm toward this sister periodical. The present hope is to amplify that magazine. A good share of emphasis was laid upon the necessity for Junior work.

Do you know about the leaflet prepared by the W. G. M. S. called the "Treasury Catechism"? It will help you to an understanding of financial conditions. Nearly $100,000 passed through the Treasurer's hands last year. How great good must have been done by the wise disbursement of this sum!

Mrs. Cotton, from Cleveland, Tennessee, made a pleasing impression upon the Convention both by her excellent, temperate paper and by her lovely singing.

The home mission address on Thursday evening by Mrs. Spaulding was full of information and fitted to correct any false ideas which we may have cherished with regard to work in the Northwest. As First Vice President, Mrs. Spaulding may re-appear at the next Convention.

Xenia is gratified by having Mrs. George Moore as the next President. The 1st Vice President is Mrs. W. A. Spaulding; 2d Vice President, Mrs. J. A. Wilson; Secretary, Mrs. Mary W. Porter, and Treasurer, Miss E. J. Sloan.

Finally, the Magazine wishes to express its consciousness that a blessing must have attended the presence of so many good women among us. The prayers of God's people are a boon inestimable; and we trust that those guests who have been with us and who have gone will not forget in their supplications to make mention of their Xenia friends and of our Missionary Magazine.

Dr. C. Jane Vincent.

Through a misapprehension on the part of the assistant editor the action of the

Women's Board with regard to Dr. Vincent's death was omitted in our memorial number. We regret this very much, but do our best to repair the omission by publishing the tribute this month. There is added also the action taken by the faculty of Knoxville College concerning the same sad event.

Women's Board.

"And at midnight there was a cry made, 'Behold the bridegroom cometh,'—and they that were ready went in with him."

This midnight call came to our dearly loved friend and co-worker C. J. Vincent, M. D., at the first hour of the morning of January 7, 1902, In addition to the tributes already given to her memory the Women's Board desires to add this testimony of love and affection.

In Dr. Vincent's diversified work not the least was the service she gave the Women's General Missionary Society, filling for over fifteen years the important office of secretary of Freedmen's department. Attentive to duty, helpful in council, prudent in judgment and liberal in her views, her assistance was invaluable in the transaction of business.

In the mid time of her life, just a little beyond the turning of the road, with fields of usefulness stretching away on either side, she was suddenly called from her labor. Estimated by the loving service she gave to the Master, her life was complete and finished; no broken column need mark her resting place. For our Christian friends—

"Death is but the entrance into light:
Behind its cloudy purple gates
The everlasting morning waits."

But still when those we love are taken from us something of the glory and beauty of life passes away. So while we sadly miss our friend we do not sorrow as those without hope, but are glad that we were permitted to enjoy so many years of pleasant intercourse.

In all the walks of life, in the affectionate care of dear ones at home, in the faithful service she gave the church and in the many deeds of charity and kindness in the large circle of her professional work, she has left us an example of what a womanly Christian life can be. An example that all may follow.

"Let us be patient
We who mourn with weeping,
Her vanished face:
The Lord hath taken,
But to add more beauty,
And a diviner grace."

We shall miss her sweet face, her kindly smile, her valuable counsel at our meetings, but her influence shall still be potent, urging us to greater faithfulness and devotion as we seem to hear in this providence the Master's voice saying, "Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."

COMMITTEE.

Knoxville College.

With profound sorrow the faculty of Knoxville college have learned of the death of Dr. C. Jane Vincent, the Freedman's Secretary of the Women's Board. For years we have been impressed with her fidelity and zeal in the prosecution of her duties in connection with our work. No burden of professional work was heavy enough to prevent her from giving her best energies to the cause she loved so dearly. Through a life of active service for the Master she exhibited every qualification of a useful and faithful servant. Almost her last moments on earth were employed in furthering the interests of Freedmen's missions. She has gone to her reward, but the noble example of her life will ever inspire us to greater activity and more heroic endurance in the cause of the Master.

To the surviving members of her family we extend our deepest sympathy, and commend them to the loving favor of Him who "doeth all things well."

To the Women's Board, of whi ch she was an efficient officer and a sister beloved, we give our sympathy in this the hour of our common sorrow, and pray that God in his infinite wisdom may carry on the good work from which she has been removed.

COMMITTEE.

Notice.

The Corporation Meeting of the W. G. M. S. will be held in the Third United Presbyterian Church, Pittsburg, at 10 o'clock, a. m. on the fourth Friday of May.

Special Notice.

Owing to the absence from home of Mrs. H. C. Campbell, corresponding secretary of Home Missions and Ministerial Relief, all correspondence relating to these departments. should be addressed to Mrs. J. B. Hill, 1728 Cliff St., Pittsburg, Pa., until further notice.

Outlined Programs from June to December.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

JUNE—THE NORTH AMERICAN INDIANS.

1. Brief sketches of our mission-stations and work among Indians.
2. Do the Indians make worthy members of the United Presbyterian church.
4. Romanism and the Red man.
3. Evils of intemperance among the Indians.
5. Has this nation set a Christian example in it dealing with the Indians?
6. The Indian Girl, her dangers, her training at home and in the mission, her future.

JULY—FOURTH MISSION STUDY.

1. The Crusades.
2. Bernard of Clairvaux.
3. Elements of error and weakness in the so called missionary movements of this period.

4. The story of Raymond Lull.
5. John Wiclif.
6. Oral sketches, (a) John Hus. (b) Jerome of Prague.
7. The Invention of Printing : Was it an aid to the Reformation ?
8. Missionary Efforts in India and China.

AUGUST—RVIEEW OF THE YEAR'S WORK.

1. The organization of the W. G. M. S. How is its work done ?
2. Give a list of all the departments assigned to the oversight of the W. G. M. S.
3. What are the uses of conventions ?
4. Outline of the Foreign Work under the care of the W. G. M. S.
5. What does the W. G. M. S. do in the Home field ?
6. What are the special needs at present ?
7. How may individual societies aid the W. G. M. S. Consult "A Prosperous Work" and the July MAGAZINE.

SEPTEMBER—FIFTH MISSION STUDY.

1. Influences conducive to the rise and advance of the Protestant Reformation.
2. Reasons why the Protestant church did not in its early stage, enter extensively into foreign missionary enterprises.
3. Martin Luther.
4. The Reformation in France and Switzerland
5. The first Protestant mission in South America.
6. The Influence of John Calvin.
7. The Waldenses
8. The British Reformers.
9. Chief features of the Jesuit Missions.
10. Contrast between the work of John Eliot and that of Francis Xavier.
11 Questions for discussion : (a) What, aside from God's Spirit, was the great agent in producing the Reformation ? (b) Could the Reformation be called a missionary movement ?
12. The dawn of organization of Protestant missionary associations.

OCTOBER—THE FREEDMEN.

1. Of what departments of this work do the women of our church have special charge ?
2. The great wisdom of industrial training.
3. The agricultural work in Alabama
4. The Prospects of United Presbyterianism among the colored people.
5. What work is in view for the coming year ?

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Foundingof the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.
5. Moravian Missions.
6. Work among the American Indians. (a) Jonathan Edwards. (b) David Brainerd.
7. The disastrous introduction of the Opium trade.
8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1. Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.
2. How may the home church best show its interest in foreign missions ?
3. The Native Christians in India.
4. Sketch of Hannah Marshman.
5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions ; Church Extensio Parsonage Fund ; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the Ninth Century.

April. Egypt.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelfth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

Foreign News Budget.

Egypt.

Miss N. J. Spencer writes from Sangla Hill, Lyallpur district:

Lately we have had to teach large numbers of inquirers in villages where there are no Christians. Usually where we have found inquirers there have been some Christians who form a nucleus and from whom the inquirers have learned more or less. Then too, many of the inquirers have relatives and connections who are Christians. Some have learned something in other villages and come back to teach their neighbors. We are sometimes reminded of the parable of the leaven hid in the meal. But in these villages there are no Christians, no worker, no teacher, or school, so we have been curious to know how they have heard of Christianity, and why they wish to become Christians. One old man said yesterday he had worshipped the chuhra's prophet, Bala Meg, seventy years, but thus far had obtained no freedom from sin. One day when going along in Sangla he saw a number of men sitting with their turbans off. He desired to see what this assemblage was doing, and what was being said to them, but was afraid to come near till some one said, "Certainly come on." There he heard of One who frees from sin and he said, "This is the religion I have been seeking." So he at once left off carrion eating and worshipping Bala Meg neither does he eat or smoke with those who do this, though he has not yet been baptized or even taught much.

These people are coming up out of great darkness and degradation, but they are teachable and in every group are some very lovable women. They at first always say, as soon as they learn something of the commandments, that they have kept them every one and are not sinners. They will declare up and down that they never told a lie, or stole or gave a word of abuse in their lives. I don't know exactly why this is, but it seems to me that they want to please us, and, realizing that we consider such actions improper, declare they never did any of those things. They hope through the Lord's mercy that their past sins will be forgiven, and once they become Christians they'll never break a commandment. They are so steeped in sin that they do not know when they do sin, and it takes some time and a good deal of teaching, and more of the spirit's enlightenment to have any sense of shame for doing many things which seem very dreadful to us.

But there is something of a mass movement towards better things, though some of their ideas of deliverance, or salvation, heaven and hell, reward and punishment, are rather startling to us. These very terms are weakened by being employed in trivial matters, so that our strongest teaching falls oftentimes on dulled ears.

Some of these people would have about as much salvation as they can apprehend now, if they should be 'saved' from having to work for the land-owners and should become independent. I am glad Paul allowed his Christians to abide in that calling wherein he was called.

Miss Minnehaha Finney writes from Mansoura:

We have had a boom in the Mansoura Girls' School during the last month. Twenty-five new girls have come to us, so now we have present every day about 130. Our school rooms are not capable of accommodating this number. They are three in number consisting of one small recitation room, and two larger ones which will seat comfortably twenty-five or thirty girls each. The over-flow sit in the church. We do not like to use the church for a school-room, but what else can we do?

Miss Carrie M. Buchanan writes from Luxor, March 20:

Last Saturday Dr. and Mrs. Murcle went to Koos where Dr. Murcle held communion service on Sabbath.

Their hearts were made glad by having twenty-three unite with the church upon profession of their faith and by having thirty come back into the church who had withdrawn at the time of the division. The prayers and the tears and the work for Koos have *not* been in vain and the Spirit of the Lord is surely moving upon the hearts of that people. Sabbath before last Dr. Murcle spent in Aswan and next Sabbath he will hold communion service here in Luxor. Three of our school girls have asked to be admitted into the church. A Women's Missionary Society was organized here one week ago Wednesday with a membership of forty-four and we have heard of several others who wish to join. So we hope there will be a large society of those who may learn to work for others for "His sake."

We admitted another new boarder into our school today—a bright Moslem girl. She is the first Moslem boarded and we are very much rejoiced to have her.

Miss Anna Ramsey writes from Asyut,

March 22 :

Another term's work in the College is half ended and as usual, it has been a busy term.

Our day's work begins at half past eight. When the bell rings the 500 students promptly form in lines in the court-yard and quietly march into the chapel. Here the devotional exercises are conducted in Arabic after which the boys and teachers pass to their classes.

There are one hundred and fifteen classes, daily, not including the drawing, singing and writing. These classes are taught by the native teachers, besides Dr. Alexander and Prof. McClenahan, and several tutors for the drawing, writing and singing.

The recitation periods are forty minutes long. At the tap of the bell each teacher takes his position at the door of his room while the long line of boys files past. Five minutes are consumed in making the entire exchange of classes, and then the work of the recitation goes on.

The boys are so anxious to learn English that it is really a pleasure to teach them. Each one is in the class for that purpose and he is eager to catch any new word that may be used in the lesson and to add it to his vocabulary.

Sometimes we wonder, as we teach English day after day, just how much we are really doing toward saving the souls for whom Christ died. But never a day passes without some chance of witnessing for the Master, and we realize more and more the responsibilities of the work.

Many of the boys come from homes that are dark and ignorant because the light of God's love has never shone there. These boys receive new ideas and new customs in the college and they carry them to their homes, and thus a mighty influence is accumulating, year by year, for the redemption of the Land of Egypt.

From Cairo, March 28, Mrs. Margaret Wilson writes :

Home duties usually prevent me from accompaning my husband to villages where he sometimes goes to spend the Sabbath in order to preach or, when there is no settled pastor, to dispense communion.

Some time ago Miss Smith and I accompanied him to a village (Deir Koos) where the most influential Protestant of the place was married to one of Miss Smith's pupils, who at the time of her marriage was only in the beginning of her teens. This man was about the first Protestant of the place, his own family all being Copts, and naturally much opposed to the Protestants. His young wife is a daughter of an influential Protestant of another village and although so young, she by her prudence, sweetness of disposition, and piety won the hearts of the family, so that she with her husband commenced family prayer, she often leading the devotion. The brother joined the church several years ago and is an exemplary pious man, often holding religious services and conducting prayer-meetings. Two of the sisters joined and also the mother during the past year. As to the Protestant community they are very poor. Mr. Magella and his brother have built a nice little church large enough to accommodate 250 or 300 persons and they are also building a school-house which is now nearly completed. The salary of the Evangelist and also of the school teachers is principally paid by them. Their own house is very beautiful, and elegantly furnished, but the sweet little wife is grieving over the fact that she does not know how to arrange and keep it in order as she would like to do. But if she does not know how to arrange her house, she has the gift of expounding the Bible and interesting the women about her in its truths.

It is encouraging to us when we see those won for Christ taking an interest in Christianizing and elevating those about them, using their wealth for the benefit of others and showing their love for Christ by striving to make known his love to their neighbors.

Mrs. M. R. Hart, writing from Zagazig, April 1, says :

Our Presbyterial of the L. M. S. of the Delta met this year at Mansoura. I suppose a full report of the meeting will be sent you. but I wish to testify to the very enjoyable meeting that we had. To meet coworkers, and hear the reports of efforts put forth during the year, and what, by the blessing of God, has been accomplished in the different stations, is very refreshing and serves as a sort of stimulent. However, the most pleasing part to me was to hear the girls. Miss Dickey brought a class of her girls from Tanta, who sang and also reported for their own society and Thank-offering. The Mansoura girls also sang and gave their reports. What a joy it was to hear these dear young voices, like birds of the early morn, pour forth the praises of the blessed Saviour, and also to see their interest in the work of their societies in trying to help others for Christ's sake. We trust that ere long Zagazig also may have a real part in all of this and may indeed rejoice with the others.

We have had a very nice little visit from Rev. Morrison and his family, who are returning to the home land from India.

Miss Anna Y. Thompson writes :

Some time ago a letter was received from Hoor, one of the places over which Rev. Bonlus Michael is pastor. He is one of the two ministers in our church who still wear turbans, and flowing robes In his letter Rev. Paul (Bonlus) told of the women in one of his churches that they were the first to join the church, the most zealous in good works, and were double the number of men. Mainly through their efforts a new church had been huilt, with only the aid allowed through presbytery, without the usual subscription paper being presented to the missionaries and the churches, as is usually done. He therefore asked that we missionary ladies would give a bell for their church in recognition of our appreciation of their zeal. As there had been three subscription papers passed during the meeting of the association, it seemed to me proper to ask the members of the Fagalla missionary society if they could furnish the necessary amount of money. On inquiry, it would only require about five dollars to pay for a bell that could answer the purpose in that small town. So at our last meeting in the Fagalla, this sum was cheerfully voted for the bell, which Dr. Giffen purchased the following day and forwarded to them. A letter of thanks was received from the pastor, when he heard we were buying the bell for them.

It is encouraging that there are so many who care for the church ordinances, even in remote places, and we pray that God will reveal Himself to them in a special way.

It is very distressing for those who care for religion, to see the way God's name is held by many in this

city and how His day is profaned. Last year an English tourist who was spending some time in Cairo, gave me some literature about Sabbath keeping, from the Geneva International Society for Sabbath Observance. She wrote to me this autumn again, asking if she might pay the annual subscription for me so that I could be able to get more literature on the subject, I have sent one or two tracts by mail, and am praying to be directed as to whom I should send the remaining papers. The subject seems to be such an important one, especially these times when every one has to battle against worldliness and irreligion.

Mrs. A. W. Pollock writes:

It has not yet been six weeks since we took our first step upon Egyptian soil. My impressions are many; in fact "too numerous to mention" But what impresses me most and what the most unobservant American could not help noticing, is the difference between the boys and girls in our Christian schools and those without. Their manner as well as their general appearance tells of their training Much has been said about their influence and the blessing of these schools throughout the whole Nile valley, but too much cannot be said. Too much praise cannot be given to those who have toiled earnestly for years in their interest and brought them to their present state of progress.

A new-comer is also impressed with the need of Christian physicians. The medical work is certainly not a secondary part of the mission. One day spent at the hospital and one hour at the free clinic would shatter any ideas of that kind one even had entertained.

The clinic is open mornings, and there are always many awaiting the 'Hakin.' It is a novel experience to watch the crowd surge in as the doors are opened. The lame, halt, blind and those suffering from many diseases make up the number of those who are anxious for treatment. So much disease is caused by lack of cleanliness. What a comfort it is to know that there is a nice new hospital that will accommodate sixty patients! That many we know are well taken care of and are made as comfortable as good nursing and medical science can make them.

What a supply of physical as well as moral strength do the faithful nurses need! They are few in number in comparison with American hospitals. At present there are four for day duty and two for night work. As much of the sewing for the hospital fall upon them, their work is very heavy. How weak all our efforts would be without the help of the Lord!

India.

Miss Marion Embleton writes from Lyallpur, March 26:

The annual Bible examinations were held in the Girls' Boarding school last week. The girls acquitted themselves with much credit. There are few children of their age, I fancy, either girls or boys, at home who could tell as much about the Bible as these girls in our Boarding school.

On Thursday evening occurred the exercises connected with the prize giving. The little tots contributed motion songs showing careful training on the part of their teachers. The older ones also sang, read essays and recited, and altogether the exercises were very like the same would have been at home, barring the language used and the costumes of the girls.

Just now most of the missionaries are gathered in Lyallpur for Synod, mission meeting, and the dedication of the new church here. The days are full of business. We have said goodbye to our home going missionaries, the Gordon and Morrison families and Misses Spencer and Fulton. Peculiarly sad they were in the case of the Morrisons, as we have no hope of ever seeing them in India again It has been a bitter trial to them that Mrs. Morrison's health left them no other alternative.

Miss C. E. Wilson, of Gurdaspur, writes:

Today the clouds hang heavily over Gurdaspur, for we have bidden farewell this morning to our missionary and his family. While for their sakes we tried to send them away with good cheer, there is a sad vacancy and responsibility kept behind them that presses heavily on our hearts. The native people have done their best to show their appreciation and good will by two very well arranged farewell meetings and some very nice presents, and some 25 or 30 Christians and others were on the platform at the early hour of 7 a. m. to see them off on the train. A few accompanied them to Amritsar.

The Gordons have endeared to all hearts here, and we hope and pray that they may soon be permitted to return after the children's health is established. Mr. Gordon gave us a most touching and appropriate farewell sermon yesterday on the eleventh verse of the thirteenth chapter of the Corinthians. Of course it was in Urdu.

Eleven deaths from plague are reported in the city yesterday. The shops are closing, and many people have fled, causing much depression.

Mrs. Barr, of Pathankot, send the following:

The Avalon Girls' School building is progressing slowly the walls on one side, are almost as high as they are to be for the lower story. We are anxious to see it finished and the girls moved in, as the place they now occupy is on low ground and, should the plague break out, is not a desirable one; whereas this is outside of the city, and on rising ground.

We have had no rain this winter and the hot weather is coming on very fast. The wheat crop will be an entire failure, except where the fields can be irrigated by the canal.

Our work goes on as usual. The numbers in our Sabbath-school and evening service have increased lately. Soon there will not be room for all in the school-room where we meet. We do hope to be able to build a church next year.

Lately we were asked by some of the leading men of this place to open a girls' school in the town, but no sooner had we promised to do so, than the enemies of Christianity began opposition. The Aryas—Hindu sect—opened a school nearby, and went from house to house telling all sorts of stories, to prevent the girls from coming to our school, but we are going quietly on, and feel sure that in a short time we shall have a full school. Indeed the Aryas have told us that they cannot hold out long and that we shall soon have all the girls.

We are all feeling sad this week over the sickness and death of a little son of the native doctors here, who died last night. He was a very interesting boy about twelve years old. He attended the government school. He was much interested in Christianity and loved to read the Bible and come to our services on Sabbath. We shall miss his sweet voice singing

the psalms in Punjab and seeing him kneel in prayer with the others. His father is a Mohammedan, but was always p'eased to have him come. His mother is one of Miss Campbell's zenana pupils and much interested in the Bible.

The plague has not reached Pathankot, but we look for it any time. The plague doctor is to be here soon and we all expect to be inoculated.

Miss McCahon, of Bhera, writes:

I spent a month the past cold season in camp near Wilsonpur, a new village on the Jhelum canal. A number of Christians from Gujranwala district have come to live there, and cultivate the land for the Hindu landlord. There are some twenty-five or thirty families, but only fourteen women and girls were there when I was there.

They are the average samples of our village Christians. There are some who know something and are willing to learn more, while others know very little and are quite content to remain as they are in regard to Christian knowledge.

I met with them daily for two services, one during the day for the women only and the other at night when all were present. This latter meeting would have surprised some of the home friends I'm sure, could they have been present. It was cold enough to freeze thin ice, yet we had only the open air in which to meet. The men sat around a fire, while the women sat shivering behind them. The hour was from 9 p. m. to 10, the only one at which all could find time to be present Even the children would remain up for the meeting and many of them kept awake too. I was pleased to see a husband and wife who was educated in our Christian Boarding Schools working just like the others. It is so seldom they are willing to do manual labor after learning to read.

Young People's Department.

EXCHANGE.

What One Young Women's Society Has Done.

In Springfield, Ill., there is a missionary society consisting of one hundred and one young, active women or "girls."

Many of these members are stenographers, or otherwise employed during the day; hence the wonderful result of their work is not, after all, anything but the natural outcome of consecrated time and persistent effort. Their meetings are varied, as the following will show.

In January, greetings are read from other Young Woman's Societies. In February, little paper hatchets are made to serve a missionary purpose, also programs appear in the form of hearts. At Eastertime they have a Hyacinth-party (bulbs having been given out at the proper time) which shows an array of decorative beauty, and at its close each carries her blossom to some shut-in one. At another time they hold a Rose party; at another a missionary Thimble party; at another a Fagot-party brings forth interesting missionary anecdotes, or else a forfeit of money for the mite-box if the story ends ere the fagot ceases to burn. A banquet is served once a year which all the honorary members enjoy attending. The president always gives a birthday party—now in the parlor or library, now on the lawn or verandah, and the last, but not least, was given exclusively in the large dining-room. I commend to you most heartily this enterprising executive president. This society has its very own missionary, and they send her regularly *The Century Magazine* for a Christmas gift. One of its members edits their paper known as *The Outlook*. Last year they published a "Book of Quotations" which sold at twenty-five cents a copy, and cleared the sum of $170. They also had an apron sale, at which they netted $27. Their total receipts for the year were $502, with $400 sent to the foreign field. They have five proteges.

And now some one else asks, But what of the spiritual, the missionary, life? Friends, it is there. Believe me, such zeal is not born of self: the love of Christ constraineth his children.

This season of the year brings to many members of the Young Ladies' Societies, hours of recreation and opportunities for reading. Many who were too busy during the winter to join the Half-Hour Club, will

take pleasure now in reading some of the interesting missionary literature. "Wrongs of Indian Womanhood," "Life of Pundita Ramabai," "Our Sisters in India" and "High Caste Hindu Widow" are valuable on account of our missions and also because the studies for the next year are on India. The missionary stories, "The Bishop's Conversion," "Kindashon's Wife," "Chinese Slave Girl," "Nemorama, The Nautchnee," "A Mexican Ranch," "Honda, the Samurai," "Izilda," "With South Sea Folk," and "Oowikapun," are thrilling and inspiring.

Where societies can not hold the usual meetings during the summer months it has been found to sustain the interest to form the Half-Hour Club, each member promising to read some missionary literature a half-hour each day, until the meeting in September.

Old Testament Types of Womanhood.

By AGNES REED, Washington, Pa.

The present time is spoken of as the *golden* age of woman's achievements. With a higher development of intellectual powers, an enlarged sphere of usefulness has opened to her. In the professions she has accomplished much, and is destined to attain far more. In literature her efforts have been most successful. In benevolent enterprises, she is doing a grand work.

To be convinced of this we need but trace the life of Clara Barton as leader of the Red Cross movement. In hospital service during the civil war, she was spoken of as the Angel of the Battlefield. Since that time as president of the Red Cross society, she has given herself without reserve and without cessation, as a worker for famine sufferers in Russia; for fire sufferers in Michigan; for those in need on account of floods in Johnstown, Mississippi and Texas; for the persecuted under Turkish atrocities; for the soldiers during the Spanish American war.

We would also mention another princess among givers, Helen Gould. She, too, gives not only her money but herself to the work of relieving distress and making the world better. These are illustrious examples of the self-sacrificing women found in many parts of our land.

Another woman of *deeds* as well as of *words* was Frances E. Willard, president of the National Woman's Christian Temperance Union from its organization to her death in 1898. The noble purpose of her life is expressed in the motto which she originated, "For God, Home, and Native Land." This motto now reads, "For God, Home, and Every Land." Her executive ability was as marvelous as her power over an audience was mighty.

Another practical reformer is Lady Henry Summerset. She undertook the work of temperance in England. Hers might be a life of refined ease and selfish indulgence, but she chooses to give herself entirely to the betterment of her fellow beings. Noble types are these of women in public life, women who have power to move the minds and hearts of men and who exert this power for the overthrow of those evils which blight and destroy our own and other lands.

But to the present age alone are not confined such types of noble womanhood. In New Testament times we read of the "Queen of the Needle," Dorcas. Her name to this day stands for the benevolent use of the needle. She was full of good works and of alms deeds. Her piety was eminently practical. We read of Priscilla, the wife of Aquilla, the missionary tentmaker; of Mary and Martha, the Bethany sisters—Martha, a type of vigorous, matronly, perhaps over-careful, housewives; Mary on the other hand, represents the more contemplative minds, hungering for spiritual things.

But what about the prominent women before the Christian Era, the Old Testament types of young womanhood? Can we not look into the remote past and find characters no less worthy who may justly begin this roll of noble women?

When we take into consideration the customs in Oriental countries in regard to woman, how she was oppressed and kept in bondage, it excites wonder to read how

Deborah, the seeress, called to arms Barak, who with ten thousand men assembled at Mt. Tabor. When Barak saw the vast army of the enemy, (the Canaanites who had oppressed Israel for twenty years,) he would have fled had not the prophetess who had accompanied the soldiers ordered an immediate charge. She led the army of Israel to victory and completely destroyed the enemy. So we learn that there were women then, as now, who had the ability to take part in public affairs and the courage to face opposition and danger.

Blessed are the peacemakers was the message of the Prince of Peace to his followers assembled on the Monnt; but long ere these words were uttered, even in Old Testament era, we read of one who is fittingly called, "The beautiful peace maker," Abigail, the wife of Nabal. Nabal was a wealthy sheep-master, pasturing his four thousand animals on the slope of Carmel. David having fled from the jealous King Saul, gathered about him a band of men numbering six hundred. David's men at one of their encampments protected the shepherds and flocks of Nabal. Later they requested a gift of food for themselves and their band, but Nabal refused and in so doing placed himself at the mercy of David and his followers. Nabal's men perceived their danger but did not dare approach their master; so they told Abigail his wife, who, it is said, was of a good understanding and of a beautiful countenance. With a bountiful supply of food she hastened to David's encampment and none too soon. Four hundred men fully armed were on their way to destroy Nabal and his men. Her kindness and womanly tact softened the heart of David and the little army turned back. A type was she of womanhood ever ready by tact and kindness to disarm a foe and secure a friend.

In recent months, as we have reviewed the life of England's noblest queen, we have been impressed with her deep devotion to the interest of her subjects and with her exalted piety. But can we not ascribe the same spirit of loyalty and consecration to Queen Esther of old? The revengeful spirit of the wicked Haman caused to be published the decree of the king to destroy the Jews. To enter uninvited into the presence of the king was punishable by death, except to whom the king shall hold out the golden scepter. Listen to the reply of Queen Esther when urged to go before the king in behalf of her people, "Go gather together all the Jews which are in Shushan and fast for me three days and I will go before the king which is not according to the law and if I perish, I perish." We rejoice to read that she obtained the grace of the golden sceptre; that her life was spared, and the life of her people.

No less worthy of our admiration was the submissiveness of the daughter of Jeptha. We cannot read of her sad fate without being filled with wonder that she would sacrifice even her life if necessary to the rash vow of her father. For eighteen years the Israelites had been subject to the oppressive rule of the Philistines and Ammonites. Jeptha is promised the rulership of Israel if he would lead their army in an attempt to gain independence. He consented and made (after the custom of his time,) a vow to sacrifice a burnt-offering in case of victory. Whatsoever should first meet him on his return to his own house should be his sacrifice. When he returned after having won the victory, his daughter ran out to meet him. We read that she was his only child; besides her he had neither son nor daughter. He rent his clothes and was very sorrowful, but she said to her father, "Do to me according to that which has proceeded out of thy mouth." Noble self-sacrifice! Instead of chiding her father and bemoaning her fate, she is willing to lay her life upon the altar.

We know at the present time there are many faithful, useful persons whose names are unknown. It may console them to know that they are not the first or the only ones who have been the means of blessing, yet they themselves have been unrecognized and perhaps unrewarded. This was true of the little Hebrew maid

who had been carried away captive from her home by the Syrian invader. Possibly on account of her beauty, she was selected as a servant or maid to the wife of Naaman, one of the leading generals in the Syrian army. Naaman was sorely afflicted with an incurable disease. He had tried everything known to human skill to cure him of his leprosy, It is possible when the family were discussing some noted physician that the little maid took occasion to make her suggestion, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy." It is not easy to be cheerful and helpful in uncongenial surroundings; many would have been sullen and discontented, yet here was this maid concerned about the welfare of her master, who very likely had never given a thought to her existence. She is truly an excellent type of unnamed heroines, a model especially worthy to be studied and imitated by our juniors.

True character may be concealed in times of prosperity, but is manifested in times of adversity. Thus it was with Ruth and Orpah of the land of Moab. We know how a famine in Judea drives an inhabitant of Bethlehem, Elimeleck, and his wife, Neomi, and their two sons to the land of Moab. Elimeleck and the two sons dying, the daughter-in-laws, Orpah and Ruth, remain with Naomi. At the end of ten years Naomi determines to return to her former home, but with beautiful self-forgetfulness exhorts the widows of her two sons to remain in their own land with their friends, and not to be partakers of her destitution. It was a noble act on the part of the aged Naomi to thus be willing to face the dark future alone and almost helpless. Orpah with bitter sorrow at the parting turned back; Ruth fully understood her mother-in-law's meaning. She knew if she accompanied Naomi she must not only leave her country, be parted from her people, and give up forever all worldly prospects, but she must also be prepared to forsake her ancestral religion, the religion of her childhood. The journey back to Bethlehem would occupy several days. The future seemed full of darkness and sorrow; yet Ruth, on account of her devotion to Naomi and a preference for the God of Naomi, is willing to forsake all and go among a people who despised her own.

Ruth and her sister Orpah may be regarded as types of two characters. Both appear alike attached to Naomi; both alike convinced that she served the living and true God. Both started; both professed determination to continue. But Orpah was what her name expressed, the open mouth. She acted under impulse of excited feeling. Orpah weeping, kissed Naomi, but left her. There was but little depth of character. Ruth, true to her name, was satisfied to choose God and his people. She makes no boast of her firm and unshaken resolution. Orpah kissed, but left; Ruth, with spirit gentle but firm, did not kiss, but clave to her. In the words of another, "The one was as a leafy branch which the wind dashes a moment against the oak, whose rustling all may *hear* and whose waving all may *see*; the other like the humble, clinging ivy which almost unseen embeds itself in the trunk and silently twines itself around with a grasp which may not be loosed but with life. While we are obliged to confess that there are many Orpahs today, many who will not forsake former associates and doubtful pleasures, who are not willing to endure hardness as a good soldier of Jesus Christ, yet we are glad to know that there are many true hearted women willing to give up friends, kindred and native land if necessary for the sake of their religion, as did Ruth of old.

We should still emulate the fruits of the spirit as shown in these lives—the love and faith of Ruth, the meekness of the daughter of Jeptha, the long suffering and goodness of the little Hebrew maid, the gentleness of the peacemaker, Abigail. We learn from the study of them that we have been saved to serve perhaps in the more public duties, as did Deborah; perhaps in the home as did the little Hebrew maid.

Just where thou art, lift up thy voice,
And sing the song that stirs the heart.
Reach forth thy strong and eager hand
To lift, to save, just where thou art.